

in such an expression, as 'our baptismal character has to do with our outer life. . . . our faith, hope and charity are the sources of our inner life' (p. 32.)

Theologians will want to discuss further this restatement of the explanation that the Mass is the 'temporalising' of the eternal act of the heavenly priest and victim, especially as it follows a generous acknowledgement of gratitude to Dom Vonier for his *Key to the Doctrine of the Eucharist*. All will welcome the balanced judgment regarding the Rosary as a method of assisting at Mass. And all will look for more from one who has so evidently studied and prayed the Mass so as to penetrate to its heart.

CONRAD PEPLER, O.P.

THE SACRISTAN'S MANUAL. By the Reverend Denis G. Murphy. With an Introduction by the Archbishop of Birmingham. (Burns Oates; 10s. 6d.)

If one reads Mr Bruce Marshall, one has to conclude that the main preoccupations of the Catholic Clergy are Rubrics and Sex. If one surveys the literature that can broadly be called liturgical published in this country in the last ten years, one must suppose that the main pre-occupation is Rubrics. The explanation lies perhaps in the observation of Mr Belloc that the English have a keener sense of order than of justice. The book under review is a synopsis of the rubrics so far as they concern the sacristan. Everything is included, the information ranging from the regulations of the Church concerning altar and tabernacles to the complexities of Pontifical High Mass. Fr Murphy boldly hacks his way through the rubrical jungle surrounding Votive Masses, and borrows from Fr J. E. Hathway of Westminster Cathedral a piece of rubrical virtuosity on Rogation Days that makes one gasp with admiration—or weep with despair, according to temperament. The preparations for Ordination and the Consecration of a church are also included.

All this information is given economically, neatly and with a meticulous regard for the laws of the Church. Fr Murphy has gone through the vast and untidy mass of S.C.R. decrees as with a dredger. Nothing escapes him—or almost nothing. The rubrics *do* require a third candle at Low Mass and it is not a rite peculiar to the Dominicans. And when Benediction follows Vespers immediately, the celebrant *may* wear a stole at Vespers. The rubric of the Missal stating that frontals are required might have been expressed more forcibly, and the curious instruction that the proper *Communicantes* of the Ascension is not said when the octave is commemorated, if correct, needs elucidation, and seems to contravene the rubric in the Missal.

As to the practicality of the book, one has one's doubts. There can be few lay sacristans who are capable of reading through large tracts of

rubrical lore, and the clergy have almost all of it in the *Ordo*, though, it is true, there locked up in the obscurity of a foreign language. And although one did not look for the housewifely solicitude of an earlier sacristan's manual with its naive advertisements for proprietary brands of brass polish, one did expect a little more help in a practical way. How many of us have beautiful catafalques all ready for erection? A hint or two how to make a presentable one would have been welcome. No doubt there are churches where everything is 'laid on', but the present writer who served his apprenticeship as sacristan at the age of eleven, has never yet been fortunate enough to find one.

Then, the language. Since Fortescue delivered his frontal attack on the pidgin-English of Dale-Baldeschi, the standard of English in ceremonies books has steadily risen. Fr Murphy usually writes clearly and neatly but there are occasional lapses. Some things are supposed to 'incite' us to devotion, or perhaps to 'cult', and what we call a chapel-of-ease Fr Murphy thinks is a 'succursal'—a word more reminiscent of French banks than churches. And 'vimps for familiars' sounds like a stage-direction for a ballet.

The beautiful format of the book is spoilt by the unwarranted intrusion of advertisements.

We have no doubt the clergy will find this book useful, and as Fr Murphy grows gracefully old in wisdom and knowledge, bringing out successive editions, he will eventually produce a book that will silence the foolish chatter of book-reviewers.

J.D.C.

CATECHISM THROUGH THE LITURGY; Part III; By Dom Denys Ruttledge, O.S.B. (Douglas Organ; 5s.)

THE ABBREVIATED CATECHISM WITH EXPLANATION. By The Rev. F. H. Drinkwater. (Burns Oates; 2s. 6d.)

It seems unnecessary to add to our earlier praise of the general conception of *Catechism through the Liturgy*, of which the final volume has now appeared, nor to qualify our criticism of some confusion in its detailed arrangement. This time Dom Ruttledge deals with Faith, Hope and Charity, relating, as before, the catechetical method to the Missal and the Liturgical Year. There are useful indications of dramatic and musical illustrations of the doctrine dealt with.

Fr Drinkwater brings his unrivalled experience and brilliance of exposition to a 'pupil's book intended primarily for use in secondary-modern schools'. The scheme followed is that of the shortened catechism, approved for the diocese of Birmingham. Fr Drinkwater's 'explanations' bring the catechism to life, and an admirable arrangement and coloured line illustrations add to the value of this excellent book.

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